SUNDAY AND THE SALOON

DR. M'LEOD DOES NOT BELIEVE IN THE OPEN DOOR.

In His Sermon Last Night in the First Presbyterian Church He Took Issue with Bishop Potter and the Others Who Favor Opening the Saloons of New York for Part of the Sabbath-Objections He Urges Against This Change in the Laws

In his sermon in the First Presbyterian church last night, the pastor Rev.Dr. James McLeod, took issue with Bishop Potter and the others who are advocating a change in the law of New York state which will permit the opening of the saloons of that city during certain hours on Sunday. With reference to the utterances of Bishop Potter on the Sunday saloon Dr. McLeod said the bishop "spoke unadvisedly with his

Dr. McLeod insists that the Sabbath should be observed. His discourse was, "Sunday and the Saloon," and he took for his text the words in Mark 2, have serious objection to the laws that restrain 27-28; "The Sabbath was made for and punish them, is the liquor saloon such man, and not man for the Sabbath; friend to good government, and such a blessing therefore the Son of Man is Lord also of the Sabbath." Dr. McLeod spoks exalted privileges? The whole world knows that therefore the Son of Man is Lord also of the Sabbath." Dr. McLeod spoks as follows:

The Sunday question is always turning up. was a subject of controversy during Christ's earthly ministry, and from that day to this, it has been the occasion of widespread interest, and of serious disputation. The Pharaisaic Sabbath was a libel upon true religiou, and therefore Christ condemned it. The Pharisees substituted more purer, sweeter, happier homes? Does it mean more purer, sweeter, happier homes? Does it the senseless and sinful laws of man for the wise the senseless and statul laws of man for the wise and holy law of God. They imposed intolerable burdens upon the people. They demanded spirit-nal slavery, where they ought to have granted righteous liberty. The Pharicae Sabbath never was made for man.

BRUSHED IN BRISH AWAY.

In order to convince the Pharisecs of their sin and folly, our Lord frequently violated their Sabbath. Being Lord of the Sabbath, He brushed away the rubbish with which they had disfigured the sacred day. He rebuked their silly punctilionsness and their senseless martinetism, and He ness and their senseless marrinelism, and He showed unto them the after hellowness of their pious pretensious. He held up before their eyes the mirror of truth, so that, by contrast, they might see and be ashamed of their own deformity. The Pharisees had no true idea of the spirit of the fourth commandment of the Decalogue. They came to believe that man was made for the

In discussions of the Sunday question, these stood, and their meaning has been grievously per-

"The Sabbath was made for man"; then surely man has a right to the Sabbath. This right is not to be confined to a few highly-favored persons. It is a Divine right, to which all mankind are writted. given and designed.

Our Lord condemned the Pharisees for keeping the Sabbath in such a way as to override justice

the contrary, He came to fulfill the law in every sense. It is held in some quarters that while nine commandments of the Decalogue are still binding, one, namely, the fourth, has been abro-gated. The wish is father to the thought. This suggestion has been seized upon by some coclestastical politicians, and they are doing all in their power to convince the church of Christ that for nineteen centuries it has been given over to a strong delusion, to believe a lie, touching the Bible doctrine of the Lord's day,

OPENING OF SALOONS

The discussion that has been going on for some time in the city of New York, touching the prono telling what the evil results would be,

open saloons all the time, free whiskey and no Sunday. These are the extremists. Another party wants a little of Sunday—a few hours in the morning—but from 1 o'clock in the afternoon until 11 o'clock at night they want the liquior saloons to be open, and they want the legislature is of the state of New York to chast a law embodying their wish. But there is another party—and it is to be devoutly honed that it is the strongest. it is to be devoutly hoped that it is the strongest party-that wants to see our historic American grace our escutcheon, that we pre-eminently sounday laws maintained in their integrity; our honor the Sabbath, and the Sabbath's Lord." American Sunday preserved, and its hallowed in-fluences in the interest of true religion and of needed rest, for body and mind, securely guarded. This is the party to which all true patriots and all true Christians should belong.

It is a thousand pities that any Christian toinis-ter should use his influence on the side of those was are trying to break down our American Sab-bath. I speak of Hishop Potter, of New York city, with great regreet, but I cannot but this bath, I speak of Bishop Potter, of New York city, with great respect, but I cannot but think that he "speaks unadvisedly with his lips," when, as reported a few days ago, he characterized a from our Prohibitionist friends, but I think I am justified in saying that, for the most part, they are true to their conscientious convictions, and that, proportionately, there are not many more pocrites" among them than there are among clergy, of whom Bishop Potter is a conspicuous and honored member. I think my Prohibitionist friends have, at times, been sincerely wrong, but their sincerity should save them from the charge of hypocrisy. I believe that in the Present controversy about Sunday saloons, flishop Potter is sincerely wrong, but while his sin-cerity is no proof of his good judgment, it does save him from the severe charge of being a hypo

WHAT BISHOP POTTER SAYS. some years ago, Bishop Potter said: "We shall get a good Sunday in America when men learn to ecognize its meaning and its uses not when we at the various polling places. The ofhave closed all the doors, which, if open, might help to teach that lesson. It would seem as if the door of a library were one of these doors; the ward offices to be filled are: Country were one of these doors; the door of a well-arranged and well-equipped museum another; the door of a really worthy pic-fure gallery another." But Hishep Potter has oade rapid progress since then, for now he has dided to his list of good Sunday open doors, the oor of the liquor saloon. Thus the old proverb verified; Facilia est describes Avenue. s verified: Facilia est descensus Averni.
The sainted F. W. Robertson held liberal views outching Sabbath observance. Like Bishop Potier, he held that the fourth commandment is not tow binding, but unlike the bishop, he advocated

If You Could Look into the future and see the condition to which your cough, if neglected, will bring you, you would seek relief at once—and that naturally would be through Shiloh's

Consumption Cure Guaranteed to cure Consumption, Bronchitis, Asthma, and all Lung Troubles, Cures Coughs and Colds in a day. 25 cents. Write to S. C. Wells & Co., Le Roy, N. Y., for free trial bottle.

Karl's Clover Root Tea purifies the Blood

the "Religious non-observance of the Sabbath." Liberal though he was, there was no place in his broad theology for such censorious language as that which was recently used by the Episcopal bissup of New York. In his treatment of the Sunday question, he said: "God made the Sabbath for men in a certain spiritual state, because they needed it. The need, therefore is deeply hidden in human nature. He who can dispense with it, must be holy and spiritual indeed, and he who still unholy and unspiritual would yet he who still unholy and unspiritual would yet dispense with it, is a man who would fain be wiser than his Maker."

"We, Christians, as we are, still need the law, both in its restraints, and in its aids to our weakness. No man, therefore, who knows him self but will gladly and joyfully use the institu-tion. No man who knows the need of his breth ren will wantonly descerate it, or recklessly burt even their scruples respecting its observance. And no such man can look with aught but grave and sorious apprehension on an innovation "
that will invite millions " " to an unrelugious use of the day of rest," I commend these
wise words of the most famous Episcopal minister of his day, to both the secular and ecclesiastical politicians of New York, who are advoating the breaking down of our American Sur

It is cause for sincere regret that some of on great daily newspapers are advocating the repeal of our Sunday laws, and thus are using their influence to break down our American Sabbath They are pleading for home rule, and for local option respecting it. The plea is specious and

MORE PERSONAL LIBERTY.

But those who want the Sunday laws of ou land abrogated, urge it on the ground of libert. Their demand is for more personal liberty. The do not want any law that interferes with the liberty. Precisely. It is an honest confession Thieves, profane persons, perjurers and murderer it is a great curse instead of a great blessing to humanity. But although this traffic has been greatly favored by its far too pliant legislative tcols, still its friends—like the horseleech and her two daughters keep on crying; Give, give! Give observance of the Lord's day. Does it mean more purer, sweeter, happier homes? Does it mean a more stalwart patriotism and a more Christian citizenship? Does it mean a stronger and healthier body, and a clearer and more dis-criminating mind? No. a thousand times, no! Why then this cry for more liberty? What does it mean? It means liberty to change God's holy day into a day of revelry. It means liberty either to violate rightcons laws, or erase them from the statute book. It means liberty to co for the boine and rob it of every earthly comfort; liberty to sow seeds of misery from which myriads must reap a harvest of despair; liberty to defile the bodies and to destroy the souls of their victims; liberty to deprive our sons of their reason and our daughters of their modesty; lib-city to fill our gaols with criminals, and our

alimshouses with purposes; liberty to make devoted wives worse than widows and loving children worse than orphans; liberty to kill thousands of came to believe that man was made for the Sab-sabbath; but Christ tought them that 'the Sab-bah was made for man.' citizens every year and bury them in drunkard's graves! O tempora! O meres! And is this the liberty that a host of our fellow-citizens erave? And they are our fellow citizens! And they are courted and flattered and petted and coddled by politicians, because of their influence and their wer at the polls! 'Tis true 'tis pity, and pity tis 'tis true.

There is no wisdom in concealing the fact that our American Sunday has a host of fees who are sons. It is a Divine right, to which all mankind bitter, zeadous and relentless; and it behoeves are entitled. They have a right to enjoy all its privileges, and they have a right to use the Saliston the bath for the high and holy ends for which it was attacks. ALL ARE INTERESTED.

All denominations of Christians are interested n the Sunday question, or at least, they all bould be interested in it. The Roman Catholic and mercy and a righteous liberty. It is clear from Christ's example, as well as from IIIs pre-trom Christ's example, as well as from IIIs pre-cepts, that the spirit of God's law is more im-portant than its letter. Moral duties take pre-cedence over positive commands. "I was in the Spirit on the Lord's day"—this short sentence contains the "heart and soul of all true Sab-bath observance." bath observance."

But let no one imagine that the Divine law concerning the Sabhath has been either modified or altered or repealed. Christ did not come into this world to destroy the law in any sense; on the contrary. He came to fulfil the law in a war in the contrary. He came to fulfil the law in a war in the contrary. He came to fulfil the law in a war in the contrary. He came to fulfil the law in a war in the contrary. He came to fulfil the law in a war in the contrary. He came to fulfil the law in a war in the contrary is a contrary to the contrary that the liquid salout the of our American Sunday.

Blackstone was right when he said: "The

keeping of one day in seven, wholly as a time of recreation and refreshment as well as for pullie worship, is of admirable service to the state profanation of the Sabbath is usually tollowed by a flood of immorality." Voltaire knew what in was talking about when he said: "There is no hope of destroying the Christian religion, so long is the Christian Sabbath is acknowledged and kept by the people as a sacred day," "The longer I live," said Daniel Webster, "the more time in the city of New York, touching the pro-pricty of opening the whiskey saloons of that city the more grateful do I feel towards those who on the Lord's day, makes the Sunday question one impress its importance upon the community."

some than local significance. If the Empire John Quincy Adams, president of the United State should be induced to yield to the clamor States, used these significant sentences touching and specious argument of the liquor saloons our American Sunday: "It was the remark of and their patrons; and if it should repeal its one of the ablest and purest of those foreigners righteous and time-honored Sunday laws, its action, though most deplorable, would have an inthough most deplorable, would have an in-in every state of the union, and there is grave among us—the late venerable Peter Du o telling what the evil results would be.

At the present time, politicians and ecclesiasies are wrestling with the question. They are divided into parties. The cry of one party is can; and, for this cause, if for no other, he open saloons all the time, free whiskey and no trusted it would never lose its hold on our af-

IT MUST SPEAK OUT.

The Christian pulpit must speak out on thi subject and declare to the people the whole counsel of God concerning it. Falsehood must be join the pulpit in defending the truth, and in maintaining our priceless heritage. We must give fresh emphasis to the declaration that the respectable body of Christian men and respectable body of Christian men and respectable body of Christian men and christian Sabbath has been, and still is one of our great national bulwarks, and we must presour Prohibitionist friends, but I think I am gree it; for if the foundations be desired. what will the righteous do? The state is terested in this question as well as the church. All good citizens should be interested in it. Picty as well as patriotism and patriotism no less than piety should cry out against every at mpt that is made to profane the sacred day.

"O day most calm, most bright-The world were dark but for the light; Thy torch doth show the way."

TAYLOR.

The Republicans of this borough will hold their primaries on Monday, Jan. 20, between the hours of 4 and 7 p. m. the ward offices to be filled are: Councilman, school director, constable and assessor. Following are the list of as-Allen Charles, J. Evans. Auditor, Adolph Urweider, John E. Owens, David Beecher and William Thomas. First ward-For councilman, Thomas Moses, William Jones: school director, William Jacobs, Emil Thomas; con-

stable, Richard Morris and John Pow-Second ward-For councilmen John R. Johns, Henry Weisenfluh; school director, no vacancy. Third ward-For council, James Morris, jr. Zumbach, David J. Harris. School director-William N. Williams, James Palmer and Dr. W. H. Olm-William Evans; school director, James by year they have adopted every im-Evans. Fifth ward-For council John provement that could add in any way P. Thomas, Gomer E. Davis; school to the comfort of that army of visitors director, Tallie Griffiths and T. R. Davis. Sixth ward—For council, H. E. vast teri Harris, James R. Stephens, John of lines. Hodge; school director, Simon Getts; assessor, John Proper. The viligance assessor, John Proper. The viligance operated by the company is the South-committees of all wards of the borough ern's "Palm Limited," which rupus be-



To any one suffering from Bright's discase, weak kidneys, stone in the bladder or what is commonly known among women as "female weakness" we will send ABSOLUTELY FREE A SAMPLE BOTTLE OF DR. KENNEDY'S FAVOR-ITE REMEDY, which will positively cure any case of kidney, liver, blood or bladder trouble and will restore you to perfect health.

Dr. David Kennedy's Favorite Borney. If the apparent is "Vas" to any of them. or what is commonly known among women as "female weakness" we will send ABSOLUTELY FREE A SAMPLE BOTTLE OF DR. KENNEDY'S FAVOR. TITE REMEDY, which will positively cure any case of kidney, liver, blood or bladder are distant.

Dr. David Kennedy's Favorite Remedy is the only kidney medicine that acts as laxative. All others cause constipation,

Put some urine in glass tumbler and bet t stand 24 hours. If it has a sediment or

If it stand 24 hours. If it has a sediment or
if it is pale or discolored, milky or cloudy,
stringy or ropy, your kidneys or bladder
are in a bad condition. Dr. David Kennedy's Favorite Remedy speedily cures
such dangerous symptoms as pain in the
back, inability to hold urine, frequent desire to urinate, especially at night, and alt
the unpleasant and dangerous effects on
the system produced by the use of
whisky, wine or beer.

TRIAL BOTTLE

Dr. David Favorite Remedy

Mr. J. S. Dean, Commander of General Grant Post, G. A. R., of Rondout, N. Y., was all run down with dyspepsia. Doctors could not help him, but Dr. David Kennedy's Favorite Remedy cured him, notwithstanding that he had no confidence in any cure.

In one week he felt better, and to-day he says he is as healthy as it is possible for a man to be.

Thanks to "FAVORITE REMEDY."

Miss Anna J. Aimes of 320 Soper st., Elmira, N. Y., says that she raised blood and phlegm with every breath, and was completely broken down in health until she used "FAVORITE REMEDY." which is a bickline and invalids can take it with greatest medicine ever discovered.

She says it is the greatest medicine ever discovered.

Dr. David Kennedy's "Favorite Remedy" is the only Kidney Medicine that does not constipate. It acts as a laxative.

Cures Kidneys

By special arrangement with the Dr. David Kennedy Corporation, the readers of this paper are enabled to obtain a bottle of this wonderful medicine and pamphlet of valuable medical advice absolutely free, postpaid, by simply sending full post office address to the DR. DAVID KENNEDY CORPORATION, Rendout, N. Y., and mention having seen generous offer in this paper. The editor guarantees the genuineness of this liberal offer. Dr. David Kennedy's Favorite I edy is sold by all druggists at \$1.00 a bottle, or 6 bottles \$5.00, less than one cent a dose.

act business pretaining to the coming primaries.

On Friday afternoon, January 10, the | Women's Christian Temperance union met at the home of Mrs. C. H. Von Horn's on Main street, where a very interesting meeting was held. A pleasing programme was carried out, and among other things a very helpful and inspiring address was given by the ounty president, Mrs. Vaughn. Rev. J. N. Bailey, of Moosic, and Rev. C. B. Henry, pastor of the Methodist Episcopal church, also addressed the meet ing. The session closed informally and light refreshments were served by the ladies.

The W. C. T. U. is gaining in strength and great interest is shown by the members.

Michael Murray, of Washington street, is confined to his home by a & badly sprained knee.

vigilance committee of the Sixth ward will meet tomorrow evening at James hall to register candidates. By order of John Proper, William Lloyd and William Davy, jr., vig-

ilance committee. Services over the remains of the late Justice of the Peace Andrew Doles were held at his late home on Main street yesterday afternoon and in charge of the Acacia lodge, No. 578 Free and Accepted Masons of which the deceased was a member. Rev. Dr. H. H. Harris, pastor of the Calvary church, officiated. The remains will be shipped this morning to Poughkeensie, N. Y., on the Delaware, Lackawanna and western 7.40 a. m. train, where interment will be made,

W. G. Howells is an aspirant for the office of Justice of the Peace made vacant by the death of Justice Andrew Doles.

A special meeting of the borough council is called for this evening when action will be taken to guard against the dreadful disease, smallpox, from locating in this borough.

The funeral of Hopkin Pickrell, of Old Forge, took place yesterday afternoon and was largely attended. Interment was made in the Marcy ceme-

Dr. W. L. Van Buskirk, of Olyphant, s visiting his mother, Mrs. Van Buskirk, of Main street. Miss Lenox Howells visited rela-

ives in Wilkes-Barre yesterday, Archbald Mine Accidental fund will meet this evening in their rooms in the Odd Fellows' hall when the newly elected officers will be installed.

D., L. AND W. BOARD FOR TODAY

Following is the make-up of the Delaware, Lackawanna and Western board for today: JANUARY 12.

Wild Cats East.—8 p. m., A. H. Rowe; 10 p. m., W. A. Bartholomew; 11 p. m., H. Doherty,

JANUARY 13. Wild Cats East.-1.30 a. m., Hoboken, W. J.

8 a. m., Houser; 11,45 a. m., Moran; 5 p. m., H. Coslar; 6 p. m., F. McDonnell; 7,30 p. m., Marphy; 9 p. m., W. H. Bartholomew; 10 p. m., at 6,55 p. m., composed of dining. Pulls

. R. Castner p. m., Stanton; 8.30 p. m., McGovern.

NOTICE.

J. J. Duffy will take his run on pick-up Jan. 13. Moran will go out with F. L. Rogers in place pleased to furnish all information, ... A. Sullivan reports for Nichols.

The Luxury of Modern Railway Travel to Florida and the South.

The gratitute of tourists who appreiate the acme of luxury in railway ravel is due in no small measure to the Southern railway system. Their line of operation is the great highway that leads by Washington, D. C., to Fourth ward-For council, and through the Southern states. Year who make their winter home in the vast territory covered by its notwork

An example of the superb trains are requested to meet in the council tween New York, Philadelphia and St.



for Winter Footwear you will find is Box Calf. You will get more real wearing value a for the money than in any

On account of mild weather and other conditions, we have reduced the prices on Ladies' Shoes os follows: Ladies' Box Calf Lace Shoes-

Regular Price \$2.25, Special Price \$1.75 Regular Price 2.50, Special Price 2.00 Regular Price 3.00, Special Price 2.50 Regular Price 3.50, Special Price 3.00 N. B .- No old stock; every pair new and made on the most

Augustine, every day, except Sunday, 29 and will leave Washington at 10,50 during the winter months. This mag- a, m, over the Washington Southern nifiicent train will be inaugurated Railway and arrive Jacksonville, Fla., Jan. 14, 1902, leaving Philadelphia at at 9.15 a. m. This train carries first-3.16 p. m., the most luxurious in the class coaches and Pullman drawingworld, runs through solid from New room sleeper between Washington and York to St. Augustine, excepting one Jacksonville, also has dining car serdrawing-room sleeping car, which is vice. The above train is in addition detached at Blackville, S. C., and runs to the full complement of train serto Augusta, for the accommodation of vice of Southern Railway via Lynchtravelers to this popular resort, and burg and Danville. Aiken, S. C. The train is composed of Pullman composite, compartment cars, Agent, Southern Railway, 828 Chestnut drawing-room, sleeping cars, library, observation and dining cars. Two formation. other fast daily limited trains are operated, carrying through Pullman drawing-room sleeping cars, New York and Philadelphia to Savannah, Jacksonville, Tampa, Charleston, Augusta, Asheville, Chattanooga, Nashville, Atlanta, Birmingham, Memphis, New Orleans, affording excellent service to Florida, Mexico and the Pacific coast Dining car service on all through trains. The popular route to Pinehurst, N. C., Pullman drawing-room sleeping cars. Washington, Pinchurst, Mondays, Wednesday and Fridays. New York to Thomasvilel, Ga., Pullman drawing-room sleeping cars every Thursday, commencing January 9th Charles L. Hopkins, district passenger agent Southern railway, 828 Chestnut street, Philadelphia, will furnish all in-

Resumption of Sunset Limited Service Between New York, Philadelphia and San Francisco, Sea-

son 1901-1902. Commencing November 30 and each Mosier; 4 a. m., D. Haggerty; 6 a. m., Hoboken, H. P., Gilli, H. J. Larkin; H. a. m., Hoboken, H. P., Gilli, thereafter, the Washington and Southgan; 1 p. m., Hoboken, M. Laughney; 5 p. m., J. western Limited, operated daily, be-Baster; 6 p. m., G. W. Burt,
Pushers—6 a. m., Widner; 7 a. m., 8. Finerty; New Orleans via the Pennsylvania at 6.55 p. m., composed of dining, Pullnit, Etc.-9 a. m., G. Frounkfelker: 10 a. man drawing-room, sleeping, observam., Nichols; 2 p. m., J. J. Murray, Thompson's tion and library cars, in addition crew; 11 a. m., E. McAllister; 6 p. m., J. Henne- will carry a special Sunset Limited An-J. Murray, Thompson's tion and library cars, in addition gan; 8 p. m., M. Golden.

Wild Cuts West.—7 a. m., work train, O'Hara;
10 a. m., O. Randolph; 11 a. m., F. Wall; 2 p.
m., John Gahagan; 4 p. m., A. E. Ketchum; 5
p. m., C. Kingsley; 6 p. m., T. Doudican; 11 p.

Will carry a special Sunset Limited Annex Pullman drawing-room compartment sleeping car to connect with the Sunset Limited operated between New Orleans and San Francisco.

The celebrated trans-continental car.

The celebrated trans-continental ser-Passenger Engines.—7 2, m., Gaffney; 7 2, m., vice offered by these luxurious trains singer; 10 a, m., Nauman; 10 a, m., Secor; 6.15 makes a trip to the Pacific coast not only very quick, but most delightful. Charles L. Hopkins, district passenger agent, Southern Railway, 328 Chestnut street, Philadelphia, will be

> A Trip to California or Florida. Those contemplating such a trip need but to call on the local ticket agent of the Lackawanna railroad and he will arrange every detail, including transportation, berths, reservations and checking of baggage through to destination; also will furnish rates, folders, descriptive literature and any other information desired on the subject. Through sleepers and day coaches to Chicago. Only one change of cars to California.

> Additional Passenger Train Service via Southern Bailway.

> Effective Nov. 24, the Southern Railway will operate through train service from Washington via Richmond, Va., The new train will be known as No.

Chas. L. Hopkins, District Passenge

St., Philadelphia, will furnish all in-

To the South via New Jersey Central. The New Jersey Central railroad is the only line offering Pullman service to winter resorts in the South and the Charleston exposition, with but one change of cars.

Lowest rates and quickest time, Pullman reservations secured and baggage checked through. Inquire of J. S. Swisher, district passenger agent, 602 West Lackawanna avenue, Scranton. **

RAILROAD TIME TABLES.

Delaware, Lackawanna and Western.

Delaware, Lackawanna and Western.

In Effect Nov. 3, 1901.

Trains leave Scranton for New York—At 1.40, 3.15, 6.05, 7.50 and 10.05 a. m.; 12.45, 5.40, 3.33 p. m. For New York and Philadelphia—7.50, 10.05 a. m., and 12.45 and 3.33 p. m. For Tolyhanna—At 6.10 p. m. For Buffalo—1.15, 6.22 and 9.00 a. m.; 1.55, 6.50 and 11.35 p. m. For Binghamton and way stations—10.20 a. m. and 1.10 p. m. For Oswego, Syracuse and Utica—1.15 and 6.22 a. m.; 1.55 p. m. Oswego, Syracuse and Utica train at 6.22 a. m. daily, except Sunday. For Montrose—9.00 a. m.; 1.10 and 6.50 p. m. Nicholson accommodation—1.00 and 6.15 p. m. Bloomsburg Division—For Northumberland, at 6.35 and 10.05 a. m.; 1.55 and 6.10 p. m. For Plymouth, at 8.10 a. m.; 3.40 and 9.00 p. m. Sunday Trains—For New York, 1.40, 3.15, 6.05 and 10.05 a. m.; 1.55, 6.50 and 11.25 p. m. For Binghamton and way stations—10.20 a. m. For Binghamton and way stations—10.20 a. m. Bloomsburg Division—Leave Scranton, 10.05 a. m. and 6.10 p. m. and 6.10 p. m.

New Jersey Central.

New Jersey Central.

In Effect Nov. 17, 1901.

Stations in New York, foot of Liberty street and South Ferry, N. R.

Trains leave Scranton for New York, Philadelphia, Easton, Bethlehem, Allentown, Mauch Chung, White Haven, Ashley and Wilkes-Barre at 7,30 a. m., 1 p. m. and 4 p. m. Sunday, 2.10 p. m. Quaker City Express leaves Scranton at 7,50 a. m., through solid vestibule train with Pullman Buffet Parlor Cars, for Philadelphia.

For Avoca, Pittson and Wilkes-Barre, 1 p. m. and 4 p. m. Sunday, 2.10 p. m.

For Long Branch, Occan Grove, etc., 7.30 a. m., and 1 p. m.

For Reading, Lebanon and Harrisburg, via Allentown, at 7,30 a. m., and 1 p. m. Sunday, 2.10 p. m.

For Pottsville at 7.30 a. m. and 1 p. m. For Pottsville at 7.30 a. m. and 1 p. m. For rates and tickets apply to agent at station W, W. WENTZ, Gen. Supt.

New York, Ontario and Western. In Effect Tuesday, Sept. 17, 1901, NORTH BOUND.

Leave Leave Arrive Scranton Carbondale, Cadosia, 10.30 s. m. 10.10 s. m. 1.00 p. m. 6.10 p. m. Ar. Carbondale 6.10 p. m. SolUTH BOUND.

SOUTH BOUND
Leave Leave Arrive
Trains, Cadoria, Carbondale, Scranton,
No. 5, 7.00 a.m. 7.40 a.m.
No. 10, 430 p.m. 1.00 p.m. 0.45 p.m.
Trains Nos. 1 on week days, and 0 on Sundays,
make main line connections for New York city,
Middletown, Walton, Norwich, Oncida, Ozwego
and all points west.
For further information, consult ticket arouts,
J. C. ANDERSON, G. P. A., New York,
J. E. WELSH, T. P. A., Yoranton, Pa.

Going Out of Business.

The J. A. Banister Co., Proprietors of

Will close their store in this city at the expiration of their present lease, which occurs shortly, and with this end in view have inaugurated a great

The Newark Shoe Store's Reputation o for "Good Shoes" is so firmly established that it is unnecessary to say anything about the quality of the Newark stock, except that, owing to the recent business depression caused by unsettled labor conditions, the stock is much larger than usual, in fact, so large that we can provide A-1 shoe bargains for all who will a take advantage of this great "Closing Out Sale" at the following prices.

	87	00	Shoes	at	\$6 00	\$1 75	Shoes	at	\$1 50
	6	00	66	64	5 00	1 50	64	66	1 35
	5	00	44	66	4 25		66	66	1 10
ì	4	00	66	66	3 25	1 00	66	66	90c
	3	50	66	66	2 95	Sample 1855	66	46	
	3	00	66	66	2 50	90c			80c
	2	50	66	66	2 10	75c	66	66	60c
		00	66	66	1 65	50c	66	66	42c

HENRY BELIN, JR.,

General Agent for the Wyoming District for Dupont's Powder

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AGENCIES.

RAILROAD TIME TABLES.

Lehigh Valley Railroad. In Effect Nov. 3, 1991.
Trains leave Scranton.
For Philadelphia and New York via D. & H.
R. R. at 6.38 and 9.38 a. m., and 2.15, 4.27
(Black Diamond Express), and H.39 p. m. Sundays, D. & H. R. R., 1.58, 8.27 p. m.
For White Haven, Hazleton and principal points in the coal regions, via D. & H. R. R., 6.38, 2.13 and 4.27 p. m. For Pottsville, 0.38 a. m., 2.18 p. m.

and 4.27 p. m. For Pottsville, 0.38 a. m., 2.18 p. m.

For Bethlehem, Easton, Reading, Harrisburg, and principal intermediate stations, via D. & H. R. R., 6.38, 9.38 a. m.; 2.18, 4.27 (Black Diamond Express), 11.39 p. m. Sundays, D. & H. R. R., 9.38 a. m.; 1.58, 8.27 p. m.

For Tunkhannock, Towanda, Elmira, Ithaes, Geneva and principal intermediate stations, via D. L. and W. R. R., 8.19 a. m. and 2.50 p. m.

For Geneva, Rochester, Buffulo, Niagara Falls, Chicago and all points west, via D. & H. R. R., 7.48, 12.05 a. m., 1.42, 3.28 (Black Diamond Express), 7.48, 10.05 a. m., 1.42, 3.28 (Black Diamond Express), 7.48, 10.08, 8.27 p. m.

Pullman parlor and sleeping or Lebigh Valley Parlor cars on all trains between Wilkes-Barre and New York, Philadelphia, Buffalo and Suspension Bridge.

sion Bridge. ROLLIN H. WILBUR, Gen. Supt., 26 Cortland street, New York, CHARLES S. LEE, Gen. Pass. Agt., 26 Cortland street, New York. W. NONEMACHER, Div. Pass. Agt., South Hethlehem, Pa. For tickets and Pullman reservations apply to city ticket office, 69 Public Square, Wilkes-Barre,

Delaware and Hudson.

In Effect November 24, 1901.
Trains for Carbondale leave Scranton at 6,20, 8,00, 8,53, 10,13 a. m.; 12,00, 1,29, 2,34, 3,52, 5,29, 6,25, 7,57, 9,16, 11,20 p. m.; 1,31 a. m.
For Honcadale, 6,20, 10,13 a. m.; 2,54 and 5,29 For Wilkes-Barre—6.38, 7.48, 8.41, 9.38, 10.43 m.: 12.03, 1.42, 2.18, 3.28, 4.27, 0.10, 7.48, a. m.; 12.00, 11. 10.41, 11.30 p. m. For L. V. R. R. Points-6.38, 9.35 a. m.; 2.15, For L. V. R. R. Points
4.27 and 11.30 p. m.
For Ponnsylvania R. R. Points—6.38, 9.38 a.
m.: 1.42, 3.28 and 4.27 p. m.
For Albany and all points north—6.20 a. m.
and 3.52 p. m.
SUNDAY TRAINS. For Carbondale-8.50, 11.33 a. m.; 2.34, 3.52, For Carbondate—8.59, 11.55 a. ii.; 2.54, 5.52, 5.52 and 10.52 p. iii.

For Wilkes-Barre—9.38 a. iii.; 12.60, 1.58, 3.28, 1.52 and 8.42 p. iii.

For Abany and points north—3.52 p. iii.

For Honesdate—8.50 a. iii. and 3.52 p. iii.

W. L. PRYOR, D. P. A., Scranton, Pa.

Pennsylvania Railroad.

Schedule in Effect June 2, 1901.

Trains leave Scrantout 6.35 a. m., week days, through vestibule train from Wilkes-Barre. Pullman buffet parior car and coaches to Philadelphia, via Pottsville; stops at principal intermediate stations. Also connects for Sunbury, Harrisburg, Philadelphia, Baitimore, Washington and for Pittaburg and the west.

9.25 a. m., week days, for Sunbary, Harrisburg, Philadelphia, Baitimore, Washington and Pittaburg and the west.

1.42 p. m., week days (Sundays, 1.58 p. m.), for Sunbury, Harrisburg, Philadelphia, Baitimore, Washington and Pittaburg and the west.

3.25 p. m., week days, through westibule train from Wilkes-Barre. Pullman buffet parior car and coaches to Philadelphia via Pottsville. Stops at principal intermediate stations.

4.27 p. m., week days, for Harleton, Sanbury, Harrisburg, Philadelphia and Pittsburg.

J. B. HUTCHINSON, Gen. Mgr.

J. B. WOOD, Gen. Pass, Agr. Pennsylvania Railroad.

Erie Railroad, Wyoming Division. Trains for New York, Newburgh and intermediate points leave Scranton as follows: 7,20 a m., ; 2,25 p. m.

Arrivals 10.53 a. m. from Middletown, Hones Arrivals—10.33 s. m. from Societies 9.20 dale, Hawley and intermediate points: 9.20 from New York, Newburgh and interpoints. No Sunday trains

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